

# The Inquirer

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[ONE PENNY.]

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It is requested that notice of any alteration in the Calendar be sent to *the Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

### SUNDAY, July 20.

#### LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. Dr. CRESSEY.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.  
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.  
 Forest Gate, Upton-lane, 11, Mr. F. G. BARRETT AYRES; 6.30, Mr. C. A. PIPER.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. JOSEPH WOOD.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.  
 Islington, Unity Church, Upper-street, 11, Mr. F. COTTIER; 7.0, Mr. R. BARTRAM.  
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. D. DELTA EVANS.  
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.  
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.  
 Richmond, Free Church, Ormond-road, 11.15, Dr. F. W. G. FOAT, Litt.D. No evening service.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Mr. C. A. PIPER; 6.30, Mr. F. COTTIER.  
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. HAROLD RYLETT.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. WOODING, B.A.  
 Winbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.  
 Wood Green Unity Church, 11 and 7, Pioneer Preacher.  
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11, Rev. J. M. LLOYD THOMAS; 6.30, Rev. J. W. AUSTIN, M.A.  
 BIRMINGHAM, Church of the Messiah, Broad-street, closed. Joint service at Old Meeting Church.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.  
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.  
 (DEAN ROW, 10.45 and  
 (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.  
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. EDGAR LOCKETT.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.  
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.  
 LEWES, Westgate Chapel, 11 and 6.30, Miss AMY WITTHALL.  
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.  
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. RUDOLF DAVIS, B.A.  
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. R. F. RATTRAY, M.A., Ph.D.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.  
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.  
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.  
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. GEORGE KNIGHT.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B. Choir sermons.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.  
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.  
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

#### CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

#### MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.

#### VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

#### BIRTH.

FIEDLER.—On July 16, at Oxford, to Professor and Mrs. Fiedler, a daughter.

#### MARRIAGES.

BAILY—OSBORNE.—On July 12, at Rosslyn-hill Chapel, Hampstead, by the Rev. W. H. Drummond, brother-in-law of the bridegroom, Gerard Gibson, third son of Walter Baily, of Hampstead, to Margaret Naysmith, second daughter of the late Thomas Osborne and Mrs. Osborne, of Broadhurst-gardens, Hampstead.

COLLAS—HIGGIN.—On June 23, at St. Stephen's Church, Summerland, British Columbia, by the Rev. H. A. Solly, assisted by the Rev. D. E. D. Robertson, Harry Lawrell Jervoise Collas, third son of the late Major Edwin Jervoise Collas and Mrs. Jervoise Collas, of The Lodge, St. Helier, Jersey, to Marion Edith, youngest daughter of Mr. and Mrs. C. N. Higgin, of Summerland, and Manchester, England.

#### DEATH.

SHARPE.—On July 13, Sutton Sharpe, of 12, Gayton-crescent, Hampstead, aged 70.

## Situations

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.



# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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\* \* All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

### NOTES OF THE WEEK.

THE King has expressed in very cordial terms the pleasure which he has received from his recent visit to the industrial districts of Lancashire, and Lancashire people have shown in characteristic and unmistakable fashion their gratification at the presence of the King among them. The drawback of State visits, even when they are made with the modern facilities of the motor-car, is their expensiveness and an inevitable touch of artificiality. It is very desirable that the King should know the north of England as well as he knows the south, and be as familiar with the faces of the toilers in cotton mill and mine as he is with the well-dressed people of London. But in order to do this there must be a little less arrangement and a little more naturalness. It would be an excellent thing if the King could exchange some of his week-end visits to country-houses for a short period of residence in a North-country home of his own. He would then be able to regard the enthusiastic crowds of last week not merely as spectators but in a real sense as friends and neighbours.

\* \* \*  
\* WITH terrible swiftness Bulgaria is paying the penalty of her desertion of her allies. In the interests of humanity it is best that it should be so. It must be left to the future to apportion praise and blame for this eclipse of the brilliant achievements of the Allies in the horrors of fratricidal strife. It would be rash at the moment to indulge even in the vaguest forecast of the settlement which is likely to emerge from the present chaos. We cannot, however, resist the conclusion

that when accounts are settled some degree of responsibility will be assigned to the selfish policy of Austria in resisting the creation of a unified Balkan State, and to the unimaginative dictation of the diplomatists, who often blunder badly when they are dealing with hot human passions. There is certainly grave danger in the present attitude of the Great Powers as keepers of the ring. It is assumed that the smaller nationalities have only such rights of autonomy as the concert of Europe chooses to assign to them, and they are expected to submit with due deference to being used as pawns in a game which is being played by other people for their own ends.

\* \* \*  
THE position of Poet Laureate has little national importance. We think that the Prime Minister would have been well advised if he had allowed the office to lapse with the death of Mr. Alfred Austin. But if it was to be filled he could hardly have made a better selection than Mr. Robert Bridges. No one can associate poetry to order with his finely chiselled verse, or imagine that the muse which has been dedicated so long to the severe discipline of Greek ideals of beauty will now turn courtier or political pamphleteer. Mr. Bridges is an old man and his poetry has appeared recently in a collected edition. The honour of the Laureateship is thus a tribute to the rare quality of a completed achievement. It is also a recognition of the value to the community of a poet who has inspired other poets and enriched many sensitive minds with treasures of deep delight.

\* \* \*  
THE appointment of Dr. R. H. Charles to the vacant canonry at Westminster is a reminder of the conspicuous services which scholarship can render to religion. His books are certainly caviare to the general, and their very titles must be

unknown; but they have thrown a flood of light upon the obscure and perplexing problems of Jewish apocalyptic literature, and in doing so they have provided us with valuable new material for the interpretation of the New Testament. Dr. Charles has certainly earned his promotion to a position of greater dignity and influence by the industry and brilliance of his work. But many people will ask, why Westminster, with its special need of men with a genius for preaching? Possibly concealed behind the quiet manner of the scholar there is the rare gift of the preacher with his quick sympathies, his contagious idealism, and the power of speaking the Gospel message with compelling conviction to crowded congregations. Londoners will hope that it is so, for we are sadly deficient in preachers who can command the attention of intelligent people, or thrill them with moral passion, and lift the life of the community to higher levels of spiritual effort and desire.

\* \* \*  
A MEMORIAL window to Lord Kelvin, which has been given by engineers in the British Isles, Canada, and the United States, was unveiled in Westminster Abbey on Tuesday. In the course of his address the Dean, after paying a tribute to his humble, attractive, and charming personality, spoke as follows:—

“All through his life, in the face of a strong prevailing current of materialism, Kelvin preserved the simplicity of his early Christian faith. He wrote in 1892: ‘The real phenomenon of life infinitely transcends human science.’ He spoke with the humility of a great man, and many could look back with gratitude to the example which the religious belief of a man of his gigantic intellect furnished to those of a younger generation. Among his inventions which his genius almost succeeded in perfecting was that of sub-



marine telegraphy across the Atlantic Ocean. For 40 years we and our brothers in the United States had been thereby brought into immediate, constant, almost instantaneous communication. Distance had been annihilated, and the sense of brotherhood—a brotherhood whose peace had been unbroken for 100 years and which, please God, would be unbroken for all remaining time—had been materially deepened and strengthened by the discoveries of Kelvin. His name was one of the most epoch-making in the domain of natural philosophy."

\* \* \*

At the Wesleyan Conference, which was opened at Plymouth on Wednesday, the Rev. S. F. Collier, so widely known for the extraordinarily successful work which he has done in Manchester, was elected President. Considerable apprehension has been aroused in Methodist circles by the determination of several of the old guard to oppose the confirmation of the Rev. George Jackson's appointment to Didsbury College on the ground of theological heresy. A considerable number of the younger men in the ministry are enthusiastically on the side of larger liberty of thought. Whatever the decision of the moment may be, and it is hardly likely to be favourable to a heresy-hunt, the sense of difficulty and strain must continue until there is some definite relaxation of the terms of subscription which are exacted annually from all the ministers on the roll of the Wesleyan Conference. John Wesley had a genius for organisation, but he failed conspicuously to provide for the future in the best way when he bound his followers by legal obligations to believe as he believed, and set up his own theology as an unchanging denominational standard.

\* \* \*

THE revival of rural life has become the new watchword of social reformers; and not a moment too soon. Our modern industrial civilisation tends to concentrate the population in large towns and to create all the horrible problems of slum dwellings and under-paid labour. It is little wonder if, almost for a generation, there has been little attention paid to the scattered population of the country-side when the needs of the city have been so much more articulate and insistent. But meanwhile things have drifted from bad to worse in the rural areas. The problem of the land has become acute, and is the source of widespread discontent. Labourers' cottages are unwholesome and expensive, too small to provide the elementary decencies of life, and in many places where they are needed their erection is strictly forbidden in order to preserve the amenities of the neighbourhood. There can be no social peace in a com-

munity where the distaste for agricultural work continues and farming declines owing to the dearth of labour.

\* \* \*

It will surprise many people to learn that the agricultural problem is not confined to the old countries of Europe. It exists in an acute form in the United States, and serious steps are being taken to cope with it. An American Commission on Agricultural Credit and Co-operation in Europe has recently made a tour of inspection in France, Denmark and elsewhere. It concluded its programme with a visit to Dublin this week, recognising that the chief industry of Ireland is agriculture and that there is no place where more interesting and successful experiments in agricultural reform have been made in recent years.

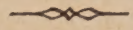
\* \* \*

MR. GEORGE RUSSELL (almost better known as A. E.) addressed the members of the Commission with the combination of common sense and imaginative vision in which he has few living equals. He was sorry, he said, that rural America had had to travel abroad for the sake of its health. The disease of rural decay had wrought more harm in the Old World than in the New. In neither did there appear to be much first-class thinking on the life of the countryman, on whose labours depended the health, strength and very existence of society. Canada and the United States, though in their national childhood, seemed already threatened by the disease from which classic Italy perished. This disease was a discontent with rural life. The labours of science were not enough to ensure health; what was required was the imagination which created a social order and adjusted it to human needs. It had often been assumed that stagnation was something inherent in rural life which made the countryman slow in mind, but there was no reason why as intense and intellectually progressive a life should not be possible in the country as in the towns. The real reason was that the country population was not organized.

\* \* \*

It was the business of the rural reformer, Mr. Russell continued, to create the rural community. They were out in quest of a civilisation, at once the noblest and most practical of all enterprises. National idealism and farming were inseparable, but unless the countryside could offer some satisfactory food for soul as well as body, it would fail to attract or hold its population, and the problem of the unemployed would get still keener. Mr. Russell went on to speak of the future of the rural community, in which all kinds of co-operative enterprise would have a place and the agricultural labourers would gradually become skilled mechanics.

## THE LIBERAL MOVEMENT IN RELIGION.



WE publish to-day the report which was presented by Dr. WENDTE at the opening meeting of the International Congress of Free Christianity and Religious Progress at Paris on Thursday. It is a document which must suggest many interesting reflections to every earnest student of contemporary religion, whether he is in close sympathy with the movement or not. It is not a record of definite tasks accomplished so much as an attempt to track an elusive tendency of thought and sympathy. We know fairly well what we mean when we speak of the Liberal Movement in Religion, but we cannot define it, or point to any concrete manifestation of its power which would enable a stranger to recognise it. It is a scattered influence rather than an organised force, diffused through a great deal of modern literature, animating groups of men and women with ideals of intellectual and spiritual freedom, and producing in an increasing degree the temper of mind, which declines to pay unthinking homage to tradition or to regard the deepest questions of faith as finally closed. It is, moreover, an influence which is already known by its fruits far beyond the inner circle of its prophets and adherents. We owe to it the disappearance of rancour and intolerance in religious discussions, and the growth of sympathy and mutual understanding in the midst of avowed differences of opinion. In this way the different sections of the Christian Church, which are not fast bound to belief in their own infallibility, are conscious that they stand in new relationships to one another, and that collectively they can no longer condemn the non-Christian religions or refuse to acknowledge their spiritual claims.

All this means that in so far as we are within the liberal movement we are bound to assume a new attitude not only towards the faith of other men but also towards our own, and perhaps it is the second which presents the greater difficulties as it is certainly not the less important. For religion as a rule of life, which finds its highest sanction in a definite and concrete



relationship with GOD and CHRIST and the fellowship of Christian people, is something quite different from an impartial interest in all forms of spiritual endeavour. The danger of absorption in the latter is that of a gradual transference of emphasis from the conscience and the will to the vaguer and more impersonal aspects of faith. Many men see this danger, and they stand outside the liberal movement because they fear some inevitable decline in personal conviction as the price they must pay for wider sympathies. The most pressing task of the liberal movement at the present time is to prove that this need not be so, and it is a very difficult thing to do. It will not be satisfactory simply to take refuge in vague rhetorical phrases, one of the besetting snares of religious liberals. We must re-examine the whole matter carefully and conscientiously in the light of our own need and experience, getting rid of false assumptions and giving more weight, as is most justly due, to the old familiar things of faith and practice than to the untested novelties which may have dazzled or bewitched us for the moment. Unless we have the courage and patience to do this, and can convince men that we are really leading them into a fuller assurance and a more intimate faithfulness, the liberal movement will lack the moral power and the definitely religious appeal which alone can give it value for the needs and aspirations of ordinary men.

Among the false assumptions to which we have just referred, we may mention two in order to give point to our argument. There is, in the first place, the assumption, which is implicit in the thought and aspiration of many people at the present time, that all religions are of equal value and are therefore worthy of equal honour and respect. We are well within the limits of moderate and reasonable statement when we say that there is a strong presumption against this being true, and it would require very strong evidence to establish it. We may honour all genuine prophets, but they are not all of equal merit or endowed with the same degree of divine illumination. We may study with deep interest and growing understanding the various types of civilisation, but one is richer in its promise of human welfare and more fitted to survive than another. It would be passing strange if it were otherwise in the case of religion. But the evidence seems to us to be all the other way. Let anyone read the story of

the conflict of religions in the Roman Empire and he will see Christianity emerging from the strange welter of speculation and superstition because it had a distinctive spiritual value which none of its competitors possessed. In spite of the fashionable indifferentism of the moment we believe that the same thing is true to-day. The present delimitation of religious territories on the earth's surface is not likely to continue. The growth of knowledge and understanding will soften many asperities and place the whole religious problem in a new perspective, but it ought not to curb our desire or damp our ardour to make the best prevail.

The other false assumption, which presents many and acute dangers to religious liberals, is the belief that spiritual victories are to be won by discussion. We are tempted to place our confidence in congresses and debates as the modern method *par excellence* of promoting religion. No doubt they have their uses. They encourage fellowship among kindred minds and disseminate knowledge. But the liberal movement will run a grave risk if it trusts them too far, or looks for positive results which they are quite incapable of yielding. The danger of our endless discussions is that we drift into the mood in which religion seems to be chiefly an intellectual conundrum. At present the liberal movement has little difficulty in attracting the scholar and his satellites or the philosopher with his attendant crowd of sophists; but does the saint feel that within it he breathes his native air? Can it create a practical ideal of life and conduct which will lay its spell upon the hearts of men and bring back the vision of God to the poor and the disinherited? If liberal religion thinks that philosophers are going to save the world, or that discussion of the problems of religion can meet the most urgent need of the present moment, it is making a fatal mistake. Discussion has its use, but it is strictly limited. Philosophers also have their place, but it is a very lowly one in the kingdom of heaven. Our intellectual restlessness has little that is novel about it. It is a familiar symptom of spiritual need. And it cannot be satisfied except by the access of religious vision and power which comes with the discovery, so familiar to Christian experience in all ages, that our highest freedom involves the lowliest submission to the Master of souls, with his yoke of discipline and his simple word, "This is the way, walk ye in it."

## LIFE, RELIGION & AFFAIRS.

### PERSONALITIES AT THE PARIS CONGRESS.

A PERUSAL of the list of speakers for the International Congress evokes a certain feeling of disappointment. In such a centre of Catholic Modernism as Paris one hoped for a strong representation of the liberal wing in the Roman Church. The Abbé Houtin, a distinguished Catholic scholar, made a deep impression by his learning and his fervour at the Boston Congress, and those who heard him there counted on hearing him in his own city, but he has refused to speak. The ex-Abbé Loisy, even more distinguished as a scholar and a Modernist, has also declined to appear at the Congress. His lectures on "The History of Religions," at the Collège de France, show him to be in thorough sympathy with the religious experience of different times and of many lands, though he feels himself first and foremost a son of the Catholic Church. But in spite of being under the ban of Papal ex-communication, he has never seen his way to throw in his lot with Protestantism. Nor can he be prevailed upon to take any part in the forthcoming meetings.

There are many other leading Catholic thinkers who might have been expected to lend their support to the leaders of the Congress. Among them is M. Rébelliau, a lecturer at the Sorbonne, and a member of the Institute. He is broad in his outlook, and sympathetic in his attitude towards Protestantism, as well as personally gracious towards Protestants; but he, like his fellow liberal Catholics, cannot see his way to join forces with those who are working for a free faith.

When one considers the difficulties met by the worker for liberal religion in France—the opposition of Catholics on the one hand, and free thinkers on the other, the long-standing prejudices and jealousies, one must recognise that the Paris Committee has done well to persuade such a leading personality as Monsieur Emile Boutroux to accept the presidency of the Congress. Brought up a Catholic, he has never separated himself from the Church, though his sympathies are well known to be wide. He won great distinction as Professor of Philosophy at the Universities of Montpellier, Nancy, and Paris; and his books are well known as representing dignified and moderate views. His work, "Science et Religion," has been translated into many languages. It aims at showing how a man may welcome the results of modern thought, and yet retain the inspiration of religion in his life. His recent election to the Académie Française was very popular, as a recognition of his work as a thinker and publicist. The British Academy has also done him the honour of electing him a foreign member. Besides his presidential address, M. Boutroux will speak at the Congress on Pascal, of whose life and philosophy he has made a considerable study, and published a standard work.

Of the Vice-Presidents of the Congress MM. Roberty and Wagner are, to a certain extent, known to readers of THE INQUIRER, and articles have recently



appeared on their respective churches. The name of M. Bonet-Maury is also familiar to English readers as the author of an important work on the sources of English Unitarianism. He was formerly at the head of the Protestant theological faculty at Paris, and has written numerous books, covering a wide range of literary, historical, and theological study. His latest work is entitled "L'Unité Morale des Religions," and it shows how the great world religions, in spite of their differences, speak with united voice on the fundamental questions of ethics. Besides a vast amount of literary work, M. Bonet-Maury has found time for strenuous efforts on behalf of educational and other progressive movements in his country. He was for many years minister of the Walloon Churches in Holland, and is familiar with the languages and literatures of many countries. He has been interested in the Congress from its foundation, and played a leading part in the Chicago Parliament of Religions. He will address the Congress on the work of Voltaire.

Another distinguished representative of learned France is found in M. Paul Stapfer, who is Dean of the Faculty of Letters at the University of Bordeaux. His career has been influenced by his interest in practical life. In the "Affaire Dreyfus" he was a firm advocate of the much-wronged Captain, and so made himself many powerful enemies. Here is found the reason, probably, that he was not long ago called to a chair at Paris. To the liberal Protestants he has been for many years a staunch support, after a period in earlier life when he was, like so many men of learning in France, a sceptic.

One of the most famous names on the list of speakers is that of M. Paul Hyacinthe Loyson, the son of the late Père Hyacinthe. Like his father, the son is a determined controversialist, though political affairs, rather than ecclesiastical or theological, generally claim his attention. He is the editor of the independent democratic newspaper *Les Droits de l'Homme*. Lately he has estranged some of his friends by his bitter attack on M. Poincaré, whom he has represented as an enemy of Republican liberties. Doubtless M. Loyson is sincere in his opposition to the popular President, and outsiders can easily believe that both are working for the good of France, though they see that good at the end of different lines of action. M. Loyson will speak of the duty of liberal believers towards those who, like himself, are outside organised religion.

The liberal Jews of Paris are represented by their Rabbi, M. Germain Lévy, and their most distinguished supporter, M. Théodore Reinach, a member of the Chamber of Deputies. Their Synagogue holds no services on Saturday, but always on Sunday, falling into line with the practice of Christendom. They have forsaken many of the customs of the orthodox Jews, and, without becoming in any sense Christian, have commenced a reform movement parallel to that which is so powerful in America, and not without influence in England. The Rabbi Lévy will speak on the progress of the liberal movement among the Jews, and M. Reinach on the possibility of establishing a universal religion.

In addition to the speakers named, there are to be heard at the Congress some of the most famous preachers of France, and many distinguished leaders of religious thought and life from many different countries. The United States will be represented by many who are well known in our own land. Germany sends among others Dr. Rade, the editor of the famous German *Christian World*, the leading organ of liberal religious thought on the Continent of Europe. Italy sends Signor Luzzati, a former Prime Minister, as well as the celebrated democratic member of Parliament Signor Murri. India is to be represented by Rabindranath Tagore, the Bengal poet, who has lately found in England and America a great following for his religious philosophy, and not a few who can appreciate the lofty idealism of his verse. England will be well represented by Dr. Carpenter, Sir Henry Jones, and other leaders in the world of liberal religion.

ARTHUR HURN.

## TWO PLAYS AT THE COURT THEATRE.

To call "The Post-Office," produced at the Court Theatre last Thursday, a play, is rather a misnomer. It is really a poem in dialogue, very simple in construction, to which the author, Mr. Rabindranath Tagore, has given a dramatic setting, and it made one curious to discover what there was in it that could hold the attention of a large and fashionable audience almost at the close of the London season. Was it merely the fame of the Bengali poet and philosopher about whom everybody is talking, or the hope of gleaningsome strange and novel facts about life in the East that drew these people together? If the latter we cannot but think that many were disappointed, for Tagore cares nothing for the instant appreciation of the crowd, and he does not flatter either our love of sensation or our craving for information. In this particular case he simply confronts us with a little Indian boy, kept a prisoner indoors according to the doctor's orders by a prosaic but affectionate adopted father—a dreamy, delicate child with dark eyes that shine like stars, and a voice of wistful sweetness, who envies the humble toilers going about their tasks in the world of which he knows scarcely anything, and has no wilder ambition than to be the King's postman, and wander through the towns and villages which his imagination pictures so vividly delivering letters. That is really all: a slight theme treated with the utmost simplicity, conveying a meaning so immediately obvious as scarcely to require a second act for its elucidation; and yet the work of a master-mind so saturated with the poetry of life that the most ordinary events, as he indicates them in rhythmical phrases, are suddenly felt to be symbolical of those inward experiences which no language can ever adequately describe. Little Amal himself, eagerly questioning the curd-seller, the flower-gatherer, the watchman, the village headman, and, above all, his sympathetic friend, the fakir, about the wonders that are beyond his ken, seems to typify the wayfaring soul, caught like a beautiful bird in the net of

human limitations from which it has the impulse to free itself whenever the spring winds blow, or some sound is heard that recalls the radiance of its native skies. There is so much that he *remembers* when he gazes into other eyes, so much that he seems to understand with more than a child's wisdom when they tell him of their daily toil and pleasure. His spirit is blithe and eager, ready for a thousand adventures; and all the time those about him solicitously close the doors and windows, shutting out the fragrant air, till at nightfall the great physician comes who is the forerunner of Death. "Blow out the oil lamp," he cries; "only let the starlight stream in." And in that quiet hour the frail little body gives up the yearning spirit upon which it had never been able to tighten its hold, and we hear Amal's plaintive voice with its note of wonder no more.

Synge's "Well of the Saints," which followed this tiny play, demanded a sudden and almost violent change of mood, and the effect, at least on one who had had no previous experience of Irish plays and the wonderful acting of the Irish players, was indescribable. We were still, it is true, in an enchanted world (Ireland, this time), where everybody speaks the language of poetry, and the beauty of nature is felt like an impulse of the heart even when age has wrinkled the brow and sown the hair with silver. But Synge lays bare with un pitying hand some of the aching wounds to which Tagore's philosophy brings a soothing balm, and his humour, though always irresistible, is sometimes very cruel. He will not even let you love poor old blind Martin Doull, the incorrigible romantic, who suffers so much from the pangs of disillusionment when he is able to see the grey skies and forced to work for his living once more, because he cannot suppress the touch of malice in him which gives such a sharp edge to his amusing speeches. And all the time you feel as if you are watching the antics of some helpless human puppets jerked hither and thither by ironic Fate, who manipulates their gestures unseen, and delights in giving a comic note to their mock tragedy. They ought to be unutterably pathetic, both Martin and his blind wife, (who also perpetually dreams of beauty), when they suddenly receive their sight at the hands of a wandering saint with his vessel of holy water, and gaze upon each other at last with amazement deepening into abhorrence. They ought to wring the heart with pity when, blind once more, they refuse to receive their sight a second time, preferring to journey along the remaining portion of life's journey together in that outer darkness which makes them utterly dependent on neighbourly kindness and pity, but at the same time veils from them the grey days, the mocking gleam in the young people's eyes, and their own withered faces. That they left us curiously cold is probably due to some defect in our mind owing to our unfamiliarity with the subtleties of the Irish character and the play of Irish wit. The fault cannot be with Synge, whose irony only serves to reveal the penetrating insight and pity which are born of a profound knowledge of human nature, and which he has embodied in dramatic works of great beauty and originality. Martin Doull, with



his weaknesses and whimsicalities, half dreamer and half vagabond; bound in pursuit of the Well-Beloved under the spell cast by a merry girl with corn-coloured hair, yet ready to banish romance (or find it on the level ways) when use-and-wont, and the wife he has spurned, draw him back to his familiar world, is an extraordinarily vivid piece of characterisation, and has a good deal in common with those children of the sun who excuse all their aberrations on the ground of the artistic temperament. As for blind Mary, she is a born poet, and we shall not soon forget the sweetness of her smile or the bewitching music of her tongue as she sits with her husband at the cross-roads, the old black cloak drawn over her head, babbling about lambs, and budding flowers, and the soft west wind, and the way she will look when the white hair is blowing round her ageing face till the young men forget to laugh with the maidens and gaze at her in wonder.

### A DAY'S RENT COLLECTING IN EAST LONDON.

"I'm afraid you won't see much, or find it very interesting," my friend had said, when I asked her if I might accompany her one day, and see for myself the work of which, so far, I had only heard. But when I met her at Old Street Station I hardly expected her prophecy to be verified. Certainly when I left it again, a few hours later, it was with the feeling that in the interval I had become possessed of an experience, saddening—almost terrifying—in some of its aspects, yet one which, most emphatically, could never be either forgotten or regretted.

I knew when we started the principles upon which my friend worked—principles which the recently published life of Miss Octavia Hill, who was the pioneer of this kind of work, should make more widely known than they are. She bought house property in some of the poorest and most criminal parts of the East End, put it into thorough repair, secured a trustworthy caretaker for each district, and went round herself to collect the rents every week, and be, as far as circumstances would allow, a real friend to her tenants. Any who came short of a certain standard of decency and cleanliness—necessarily, alas, not a very high one!—were first warned, and at last, if no improvement followed, dismissed. In this way, very, very gradually, by tireless love and patience and work which one would have thought beyond the powers of any single person to accomplish, little oases, where "sweeter manners, purer laws" held sway, had actually been created in London's desert of filth and sin.

It was this work which I was now going to see with my own eyes, and I was full of curious anticipation, as we jumped out of our 'bus at a fairly neat, if grimy, little street.

This street my friend regarded as her "best." It was composed of four and five-roomed cottages, at a rental of 12s. a week, and, as she had now been the owner for two years, both place and people were showing great improvement. We first paid a visit to the caretaker, in whose

clean and cosy little room a good deal of business was transacted—the week's report submitted, various payments made, accounts settled up, &c. Here also a prospective tenant was interviewed. The general neatness and respectability of the lady astonished me greatly; but before the day was over I learned how wide is the gulf between the would-be tenant, making the most of her extreme desirability, and the actual tenant, making abject excuses for inability to pay her rent. The first does her utmost to create a good impression, holds forth upon the regular work and wages, and the steady ways of her husband and family, and her own cleanliness and good management, painting altogether a very rosy picture of her life and prospects. The other moans of bad times, her husband's lazy, drunken habits, and the general slackness of work. New tenants, however, have to show their old rent-book, and give references to landlord and employers, so that their statements are capable of verification.

This particular lady seemed most satisfactory. The house she wished to rent had been occupied by Jews, who had apparently left it in anything but a desirable condition, and she was most emphatic as to the necessity of having it properly cleaned up. "It sort o' sent yer backwards down the stairs when I went up," she declared.

Our first call on leaving the caretaker's—fortified by two *very* sugary cups of steaming hot tea, which the good woman had brought us—was at "No. 55," to see that the cleansing process was being properly carried out. As I had no wish to be "sent backwards down the stairs" at the first house, I confess that I remained on the threshold, with my nose turned streetwards, while my friend ascended! The youth, a deserving tenant, who was in sole charge of the "decorations and repairs" having been given his instructions, we next turned our attention to rent collecting proper.

The whole street was expecting its landlord. Bright nods and smiles greeted us on every hand, and our knocks were for the most part readily answered by someone with rent-book and money in hand. Even a lady who was performing her ablutions in a pail gave permission for us both to enter, provided we brought no "gentlemen" in! Everywhere there were evidences of the excellent feeling prevailing between landlord and tenant.

Here and there, however, the money was not forthcoming, and in these cases my companion seemed to have a genius for penetrating through all the offered excuses to the real cause of the failure. This often lay with a drunken or extravagant husband. At one house, the offender opened the door himself, sent by his wife to make his own defence. His plausible tale of slack work and unfair treatment did not avail him much, and he had to listen with the best grace he could—his wife and myself for audience—to a severe lecture on the folly of not delivering over his wages intact to his wife every week, he having no idea whatever of managing money. Gambling, it seemed, was his curse. He certainly looked clean and respectable enough, and took his rebuke in sheepish silence, with a meek-

ness which was quite surprising—though possibly he was wise enough to see that with three women to one man the odds were very much against him!

On the whole, the impression left by this street was hopeful, in spite of a few sad cases, and the general depression which unavoidable dinginess and dirt and the ceaseless struggle to live are apt to induce in those who lead brighter, easier lives.

But our next scene of operations was very different. This was a court of sixty mean little houses, which my friend had had for only six months, and which she regarded as her "worst." Each family had two rooms, at a rental of 5s. a week, and the tenants were of a lower type altogether. It was exceedingly difficult to get any money at all. At many houses there was no answer to our knock (one family had run away since the last week), the people were mostly apathetic and unresponsive, and in one or two cases definitely hostile. It was here that I saw things to make one's heart ache—things I had read of, and thought I had realised, but which, now I saw them before my eyes, seemed to leave no more spirit in me, because half their horror had been left untold: sweated homework, preventable disease, child-life unlovely and uncared for, and, in the midst of it all, the social legislation of well-meaning reformers at Westminster merely adding to the misery it was designed to end.

In one room—the saddest, I think, and the most vibrant with tragedy, that I have ever entered—a great hulking man, with bloodshot eyes and husky voice, was lounging in a corner. Squalid little children played about the room, and a miserable-looking girl of about sixteen sat by the table in dumb despair. The man raised himself as we came in, and, throwing half-a-crown across the table, launched into angry complaints at his inability to pay more. My companion turned to the girl. "Can't you get your father to give you what he earns?" she asked.

But she was speechless with shame and misery, and we had to turn and leave them to a desolation which seemed without remedy. "A few weeks ago," said my friend, "that man was steady and respectable, and earning good wages. Then he met with an accident, and became entitled to £12 under the Workman's Compensation Act. He immediately gave up his work and went on the drink. The money has not been paid, and may not be for months—if indeed he ever gets it at all. Meanwhile, he has spent far more than £12 in drink, and is in a fair way to ruin his home and family. And he is only one of many to whom the Act has brought nothing but a disastrous outbreak of their worst passions."

Another visit, to think of which might banish sleep at night, was to a woman who made blouses at home. We found her working away in her little neglected room, which obviously did not receive much of her attention. With considerable pride she showed us a very showy and elaborate blouse which she had just finished. It was of blue and white striped delaine, trimmed with quantities of little silk-covered buttons, all done by herself, innumerable tucks and insertion. In a



large basket were a number of others waiting to be made up. "How did you learn to do them?" I asked, marking the professional touch, and neatness of finish.

"Oh, they sent me some pattern ones, and I just looked and looked, till I found out how it was all done. Of course, I was slow at first, but now, if I sit at it from six in the morning till twelve at night, I can do two or three in the day." (This with no hint whatever of self-pity.)

"And how much are you paid?"

"Three shillings a dozen," was the astounding reply, made without any comment, and as if it were quite a decent wage. The same price, my friend told me, is paid for the making of heavy coats!

These two visits must serve as typical of conditions in this court. There are many others I should like to describe, but space must be left for a summing-up of impressions.

Before we left, a drizzling rain had begun to fall—a sooty, dirty rain, that had no cleansing properties, and only made the streets more dingy and greasy—a more pitiable playground still for the swarms of ragged, bare-foot children. But there were a few bright spots in this sad little court. Here and there a face brightened up with something of a welcome, and one felt it was not impossible that, even here, years of ceaseless labour might effect a transformation.

As I parted from my friend, all the tenants having been visited, all their grievances listened to, all their landlord's sympathy and tact and patience—yes, and all her business capacity and mother-wit, too—having been taxed to the utmost, it was not despair that possessed me, but the conviction that I had seen in this work no mere palliative for social distress, but a leavening force that reached to the very roots of things. By deliberately adopting the purely business relationship of landlord and tenant, I saw that one put oneself *inside* the scheme of the industrial order, and gave oneself a right to enter the lives of London's poor not to be attained in any other way.

The district visitor, the deaconess, the club or settlement worker, the mere charitable *outsider*—must account for themselves in some way. A certain amount of suspicion always attaches to their motives, for a general idea prevails that they all have their own axe to grind, and religious, political, or moral interference are all resented. "What do you want here?" is the very natural attitude of independent spirits. But everyone must have a landlord; a good one is greatly to be preferred to a bad; the owner of your house must have the right of entry, and if he keeps it in good repair, and deals fairly and straightly by you, is entitled to some sort of welcome into the bargain. Thus one starts on a very sound basis. Charitable relief is not expected, and one is therefore spared the exhibition of that side of human nature which begs and cringes and deceives in order to obtain it.

I could not help thinking how great was the contrast between this rent-collecting experience, where we went to *get* and not to *give*, as far as material things went, and another day which I once spent

with another friend—very well-meaning, but, as I thought, very unwise. She went round with a large basket, from which she distributed anything from eggs to boots, as the occasion demanded. We were received with far less real respect or pleasure, and I at any rate saw that under a layer of "soft sawder" we were heartily despised, and wholly shut out from the real life of the people. The landlord, on the other hand, has unbounded opportunities for doing good turns, which often take more helpful and more permanent form than doles of food or clothes.

But of what use is it for those who cannot take up this work to study it merely as spectators? If we are unable to put ourselves within the industrial order in any such way as I have described, what good can we do?

Well, surely to broaden our sympathies is always something. But there is greater reason than that. If social reform is ever to be accomplished—as the calmer spirits among us believe—without pulling about our ears the whole fabric of the social order, if we are ever to look to owners of property and employers of labour as the true reformers—then the first step is the formation of a healthy public opinion on social matters. And this opinion will never come into existence until those who sit at ease at home as well as those who labour in great cities, take the trouble to inform themselves on the simpler aspects of these questions. And to a certain extent, we are all surely within the industrial order already. No one who employs a servant or buys an article in a shop is without responsibility. To trace a little further back the history of our clothes, to buy them only where we have ascertained that wages and conditions are satisfactory, to treat shop-assistants as if they were human beings, to abstain from thoughtless, indiscriminate charity, and give our careful consideration instead to the lives and well-being of those who serve us in any capacity; these are but a few of the ways in which we may hasten the coming of a new era, when preventable misery shall be prevented, and employers will be *afraid* to grind illicit gains out of the souls and bodies of men and women.

V. E. CRAFER.

## CORRESPONDENCE.

### DISINTERESTED MANAGEMENT.

SIR,—I do not wish to prolong the discussion, but must ask for two sentences more regarding the above:—

(1) The value of Mr. Hogge's statement that "no management town has ever gone back to private licence" is measured by the fact that no town could have done so if it had wished for the simple reason that the law does not allow it.

(2) The fact that many towns have gone on to prohibition proves their dissatisfaction with "disinterested" management.—Yours, &c.

H. G. CHANCELLOR.

House of Commons, July 14, 1913.

[This correspondence is now closed.—  
ED. of INQ.]

## BOOKS AND REVIEWS.

### THE MESSAGE OF T. L. VASWANI.

IN view of the interest which has recently been aroused by the lectures of Rabindranath Tagore, it may not be inopportune to call attention once more to the writings of another representative of the Brahmo Samaj, Prof. T. L. Vaswani, principal of the Dyal Singh College at Lahore. Prof. Vaswani is already known to many in England through the lectures which he gave in different parts of the country some three years ago. Since returning to India he has continued his activity as a propagandist of the principles of the Brahmo Samaj, and several of his addresses have been issued as pamphlets. The subject-matter of these writings is such as to commend them to the notice of all those who are concerned for the progress of religion in the modern world. In its essential features Prof. Vaswani's message to his countrymen is exactly the message that is most needed to-day in the West. Religion, he insists, must be inward, and it must be social. In his tract on "The Message of Keshub Chunder Sen" he shows how the strength of that great prophet of the Brahmo Samaj lay in his inner vision. "He spoke as one with authority because he spoke with the original insight of the soul." Sen himself said there was in his soul "a great voice." He felt himself to be in contact with a wider consciousness. But he was no mere quietist. His life was one of unceasing activity; his soul was aflame with desire to communicate his vision. Nor was he an individualist. He was not of those who assert that religion has no concern with social affairs. He laboured hard for social transformation. And Prof. Vaswani urges that what is chiefly needed in religious circles to-day is the personal vision and the social enthusiasm of Keshub Chunder Sen. That also is the substance of his message in the pamphlet entitled "A Social Interpretation of Religion." Here he emphasises too the need for the development of church-consciousness. "Our cry for freedom in faith is divine; no less divine is the soul's yearning for fellowship and solidarity." Who can say that it is only the Brahmo Samaj that needs to be reminded of this truth? Prof. Vaswani speaks, again, of the need for the awakening of "a new sense of personal value" and the bringing of religion into closer touch with life. As he so admirably expresses it, "The life-values of theistic faith must engage our attention more than the metaphysics of belief."

In another pamphlet Prof. Vaswani proclaims the message of the "brotherhood of religions." He rightly points out that much of the conflict that exists in the sphere of religion arises from the lack of knowledge and of sympathy. He goes on to adduce, in support of his main contention, the existence of certain "underlying unities" of doctrine in the great world-religions. This leads him to an attack upon what he calls "the misinterpretation of the Buddhist faith" for which modern study is responsible. Now, surely, whether justified or not, this is in any case unnecessary.



Prof. Vaswani himself remarks that there is no conflict between men's religious experiences. If only he would recognise that it is in experience rather than in belief, in our emotional response to the universe rather than in our theories about the universe, that the essence of religion lies, he would not need to base his plea for a recognition of the brotherhood of religions upon a fact so doubtful as the unity, even in "fundamentals," of their doctrinal systems.

#### JOHN LACKLAND.

*The Land Hunger. Life under monopoly. Descriptive letters and other testimonies from those who have suffered. With an introduction by Mrs. Cobden Unwin and an essay by Brougham Villiers. London: T. Fisher Unwin, 2s. net.*

No comment upon the British land system could be more severe than the simple truth that the mere setting down of bare facts at once sounds like a terrible indictment. Here is a sample bundle. In the last thirty years, to the already inordinate area devoted to deer forests, there has been added an area double that of Middlesex and Surrey. In many English towns there are over-crowded and congested districts where three hundred and fifty to three hundred and seventy people to the acre are herded together. There are tens of thousands of very poor families who have to pay in rent from one third to one half their income. In one agricultural county alone three hundred wives of labourers are in the asylum, worn out by anxiety in meeting bare necessities with inadequate means, which is only seven shillings a week throughout the year for hundreds of men. In some rural districts the decrease of population has been to the extent of 21 per cent. in thirty years. In some towns the increase of population has been as much as 500 per cent. in the same period. There are many parish councils upon which seats have been wrested by those interested in maintaining the present system with the openly avowed intention of preventing the operation of the Small Holdings Act, and other dangerous radical legislation. From 1870 to 1890 a million acres of land were permitted to go out of cultivation. Altogether there are thirty million acres of land in the United Kingdom not cultivated at all. Last year we imported £70,000,000 worth of farm produce, not including meat and cereals, which could easily have been raised at home. But the pleasure of the American millionaire, and the sport of the big landowners are of more importance than the health and happiness of the multitude! It has become a trite formula that the British land system is the most iniquitous on the face of the earth. Mrs. Cobden Unwin has helped us to realise this iniquity in concrete instances by collecting and publishing letters from men and women who have been hardly hit or oppressed by that system. What does that system mean in terms of humanity? According to Cardinal Manning it means "hunger, thirst, nakedness, notice to quit, labour spent in vain, the toil of years seized upon, the breaking up of homes, the misery, sickness, death of parents, children, wives, the despair and wildness which spring in the hearts of the

poor when legal force, like a sharp harrow, goes over the most sensitive and vital rights of mankind."

In this book are many unpleasant illustrations of these sufferings. The attempt has been made to get at the thoughts of the landless who want land, who could make use of the land, of those expatriated to make room for game, of those robbed of home because our lord will not allow buildings on his estate, or the cottage was an eyesore to my lady's view from the window of her boudoir; of those who transforming a waterlogged morass into fertile meadow, or barren hill into a corn-growing area, made it worth while his landlord forcing him out; of the robbed and plundered whose voice has gone up to the Lord of Sabaoth, but whom neither earthly lords nor commons do or can heed. But these evils one might contemplate with some philosophic calm, did there not go with them an intellectual and spiritual serfdom which is intolerable to freemen. What grim witness to the impotence of the masses lies in the fact that seventy men own one half of Scotland and more than three and a half millions of subjects of Queen Victoria were evicted from their land by landlords during her reign.

What thinking man has not sorrowed as he has passed uncultivated land and seen a group of stalwart unemployed men looking wistfully over the gate, recalling the lines of Davidson:—

Though lands await our toil,  
And earth half-empty rolls,  
Cumberers of English soil,  
We cringe for orts and doles—  
Prosperity's accustomed foil,  
Millions of useless souls.

In the gutters and the ditches  
Human vermin festering lurk—  
We, the rust upon your riches;  
We, the flaw in all your work.

Come down from where you sit;  
We look to you for aid;  
Take us from the miry pit,  
And lead us undismayed:  
Say, "Even you, outcast, unfit,  
Forward with pick and spade!"

Poet, patriot, prophet are each advancing with silver trumpet toward the walls of this last stronghold of feudalism, but how many blasts they must blow, and how many times they must go round the walls ere this bulwark of tyranny and oppression crumble to the ground, only the Lord of Sabaoth, wearied of the cries of the disinherited, happens to know.

#### THE MONASTIC IDEAL.

*The Evolution of the Monastic Ideal. By Herbert B. Workman, M.A., D.Lit. London: Charles H. Kelly. 5s. net.*

DR. WORKMAN is to be heartily congratulated upon writing a book which fills a gap in our historical literature, and upon doing it with unusual sympathy and breadth of view. For the subject is one which leads with fatal ease to the uncritical panegyric of Montalembert on the one side or the highly prejudiced detraction of the Protestant controversialist on the other. Avoiding both of these pitfalls, Dr. Workman has approached it with a

true understanding of its significance as one of the most important chapters in the history of Christian renunciation. He is far more concerned to interpret the motives of the hermits of the desert or the followers of St. Benedict than to judge them by the standards of the present day, though he does not hesitate to condemn their exaggerations and to expose the rocks upon which the fair hopes of so many monastic reformers have been wrecked. The elements in monasticism, its individualism and its other-worldliness, which forced it into centuries of conflict with the secular forces of the Church, receive their proper emphasis.

"From the first," Dr. Workman writes, "Monasticism lay over against the Catholic Church, with an ideal, life, and institutions of her own that claimed to be independent of, nay superior to, the institutions, life, and ideal of the Catholic Church. . . . The Church has never yet directly founded one religious order. These have not sprung from the authoritative acts or provisions of councils or popes; in every case they have been the outcome of individual consecration and enthusiasm, seeking for itself some outlet that it could not find in the channels provided by the Church."

In the East this inner contradiction of principle has never been overcome. In the West it was chiefly due to the organising genius of St. Benedict, and at a later date to the reforming zeal of Hildebrand, that the ideal of the dedicated life was saved from this barren individualism and turned into the fruitful channels of social service. In this respect St. Benedict is one of the creators of the modern world. His principle that "indolence is the enemy of the soul" lies at the root of all future glorifications of labour and carries with it the equal nobility of all the sons of toil.

"The sons of Benedict, freemen be it remembered, often men of high degree, as they laboured in the field clad in the dress familiar to the pagan world as the dress of slaves, or took their share in the work of the house, cooking the meals or cleaning the rooms, sanctified industry, by consecrating it to the lowliest tasks."

This was a contribution to human well-being of not less importance than their equal devotion to the cause of learning. But it had within it the seeds of inevitable failure and decay. For labour brings wealth. The desert and the solitary place began to blossom as the rose, and as prosperity followed in the wake of industry the ideal of renunciation in its severer forms suffered an almost total eclipse.

We cannot do more than refer to the excellent chapters dealing with Monasticism in the Celtic Church, the Cluniac and Cistercian reforms, and the rise of the Mendicant Orders. For the general reader there is no better account of the whole movement as it breaks up into different regiments in the vain effort to recover the integrity of its primitive aims. For the student there are numerous notes referring him to the original sources and a good bibliography. Dr. Workman



has performed a useful service in noting in the case of several recent foreign books, to which he refers, that no copy is to be found in the British Museum.

### WILLIAM MORRIS.

William Morris: A Study in Personality. By Arthur Compton Rickett. London: Herbert Jenkins, Ltd. 7s. 6d. net.

THERE is nothing very fresh or revealing in Mr. Compton Rickett's book on William Morris, but we are not ungrateful for its revival of companionship with one of the most richly gifted and domineering personalities of recent times. The best part of it is the anecdotal study of the man. When it wanders off into literary criticism we do not find any special stimulus or illumination in our guide. Mr. Mackail and Mr. Stopford Brooke have gone that way before with clearer insight and more practised skill. William Morris was like a Viking cast untimely into the 19th century. There was abounding energy in all that he did. He seemed to be gifted with almost superhuman strength alike in his capacity for work and his uncontrollable fits of temper. To those who did not know him he is never a wholly attractive figure; self-centred people seldom are, even when they are endowed with the splendours of genius. He gloried in his defects of sympathy and understanding, and was at no pains to conceal or correct them. Many of his friendships, to use Mr. Rickett's words, "were rather in the nature of accompaniments—albeit pleasant ones—to his artistic activities, than the first call upon his affections." The following story of his superb strength may be quoted from these pages because of its symbolical value:—

"A physiological illustration of his vitality could be seen in the fine strong, tangled mane of hair. 'Take hold of it,' he would say to a little friend. He would then lift him right off the ground, with no apparent inconvenience. Later in life the hair lost this amazing vitality and uprightness, and during the last few months, hung about his head lustreless and drooping."

Morris had a passion for the external world of artistic form and heroic action in a generation which was losing its soul in self-consciousness. He was a prophet of the things which can be seen and handled. He lived his life and created beautiful objects, while others dreamed about beauty and artistic ideals. For ourselves, as he comes before us once again in this book, he provides a healthy corrective to the evil habit, so sadly prevalent in modern religion, of talking about experience instead of doing brave deeds.

### LITERARY NOTES.

MESSRS. WILLIAMS & NORGATE announce that in future a smaller number of volumes of the Home University Library will be published in each set at shorter intervals, beginning with the issue of five volumes on July 23. The new set com-

prises a "History of Freedom of Thought," by Dr. J. B. Bury, Regius Professor of Modern History at Cambridge; "Ancient Art and Ritual," by Miss Jane Harrison, LL.D., D.Litt.; "Germany of To-day," by Charles Tower; "The Writing of English," by Professor W. T. Brewster; and "Plant Life," fully illustrated, by Professor J. B. Farmer, D.Sc., F.R.S.

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A LARGE and representative committee has been formed in connection with the proposal to commemorate in 1914 the seventh centenary of Roger Bacon's birth, by erecting a statue, by Mr. Hope Pinker, in his honour in the Natural History Museum at Oxford, and by raising a fund for the publication of his works. Roger Bacon is remembered chiefly as the champion of experimental science, and the advocate of positive knowledge at a time when logic reigned supreme. Like his more famous namesake in the sixteenth century, he took all knowledge as his province. His works range over theology and biblical criticism, metaphysics, moral and political philosophy, the study of languages and comparative philology, mathematics, physics, astronomy and astrology, chronology, geography, chemistry and alchemy, botany, medicine, and magic; and throughout his writings are scattered criticisms of the state of learning and education in his time, and suggestions for the application of scientific theories to practical inventions. The Committee proposes: (1) To hold a Roger Bacon Commemoration at Oxford in July, 1914, when the statue will be unveiled, and addresses will be given by distinguished scholars. (2) To issue a memorial volume of essays dealing with various aspects of Roger Bacon's work, written by specialists in the various subjects. (3) To arrange for the editing and printing of Roger Bacon's writings, so far as funds will allow. Subscriptions should be sent to Colonel Hime, secretary, 20, West Park-road, Kew.

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IN the introduction to his catalogue of Browning relics purchased at the recent dispersal of the Browning collection, Mr. Bertram Dobell chronicles another piece of good fortune which has befallen him. "In one of the parcels of autograph letters, which I purchased for a comparatively small price," he says, "I found when I came to examine it that I had a very unexpected treasure. This was a long and highly interesting letter, written by Sarah Flower (afterwards Mrs. Adams, and well known as the author of the famous hymn, 'Nearer, my God, to Thee') to William Johnson Fox, in 1827. Sarah and her sister Eliza Flower were at that time intimate friends of the Browning family, and especially of the young Robert, who was then about fifteen years of age. He had already written a 'book full' of verses, which Miss Flower says in her letter 'he was mad to publish.' His parents did, indeed, try to get them published, but no publisher would undertake the responsibility of bringing them out. It is well known that Browning, in his later life, destroyed these early poems, and it was thought that nothing remained of them. But in this letter Miss Flower had copied out two of the lad's poems, in order to

submit them to Mr. Fox's judgment, and obtain his opinion as to whether he thought them worthy of publication. These poems amount together to nearly two hundred lines, and are quite sufficient to show the general character of Browning's early work. One of them describes the destruction of the first-born of Egypt; the other is entitled 'The Dance of Death.' In the latter the various diseases—ague, fever, consumption, &c.—are personified, and exult over the sufferings which they inflict upon mankind. There is much power, though (as might be expected) of a somewhat crude, undisciplined kind, in these early poems. I think a more certain augury as to the future greatness of the writer might have been legitimately drawn from these effusions than would have been warranted by the early efforts of Shelley. It is evident, at any rate, that Sarah Flower believed in the 'genius' of 'the boy Robert Browning, ætat. 14.' I hope soon to become the medium," Mr. Dobell adds, "for the publication of these most interesting juvenilia of the great representative poet of the Victorian period."

### FOR THE CHILDREN.

#### THE BUILDERS OF THE WORLD.

##### I.—GOD.

I SUPPOSE most children, as well as a good many grown-up folk, are counting the days to the summer holidays; and I hope most of you are among the happy ones who are going away for a time. I wonder if your grandfather or grandmother has ever said to you what I have heard?—"Ah, you're lucky; we never went out of town when we were young." That is really a good deal true, and can you suggest why you should go away from home so much more than children in the past did?

There are a good many reasons. Perhaps you think you deserve it more. Well, I hope so, but I should not like to be too sure. Here is one reason. As our towns grow larger and larger it is harder for children to have enough fresh air, and so for a week or two in the summer you go to lay in a supply by the seaside, or on the hills, or in the country. But you also need to go for certain lessons which you cannot so well learn in towns. "Lessons in holidays!" you say. Yes; why even in your games you learn to play fair, and keep your temper, and look out for the little ones. But you must also learn with your eyes from God's great book of Nature. In our big towns it is not so easy to see how God makes things. (That is not quite the right expression, though, for God has done something far more wonderful—He has made things make themselves.) When I was a small child I used to go to see an old sea captain, who had made a wonderful model landscape with wood and putty, paper and paint. There was a very blue sea, and very green fields, and houses, and a windmill, and ships on the sea, with men and children and sheep. I was very fascinated with it at first, but after a time



I became tired of it, because it never changed. The man always stood in his doorway, the ships never came to shore, the mill sails never turned. It was really very clever work of the old man's, but suppose instead of making all these beautiful little houses and ships himself, he had just been able to make his little man move, cut wood, and build a house or a ship, would not that have been much more wonderful? That is what God has done. He has created in the world the wonderful forces which have from the beginning gone on making and changing it. There are the forces of gravitation, of heat, light, electricity, &c., and, most marvellous of all, is *life* itself.

If you read the old story in the first chapter of Genesis, you will see that the writer speaks as if God made the world, just as it is, in six days. At first people thought this was meant to be the exact truth, just as it is exactly true to say "two and two are four"; and when, about fifty years ago, clever men became quite certain that it must have taken millions of years for each of the changes mentioned there to take place, and that God had not made plants or animals or men at first just as they are to-day, many good people were very frightened. They thought it meant taking the glory away from God, or even trying to do without Him. But the real meaning at the heart of the Genesis story stands just as true, and is more wonderful to-day than ever. That meaning is that God made all—"without Him is nothing made." He has given force and life. Clever men have found out many of the laws of life, and how to use the forces of electricity, for instance; but none have yet found out how to create life or force. They are obliged to come to God at the back of all.

So these great forces have been and still are making our world. Your teachers will explain to you how heat expanding and cold contracting has caused the mighty mountains, "the peaks cloud-soaring, snowy-crested." Some of you may have read of volcanic eruptions, and how islands have been thrown up during a single night. In our England God works now in quieter ways. (We had our volcanic eruptions long ago, when some of the mountains of Scotland, Wales and the Midlands were active, perhaps.) As you walk along the shore, notice how the waves are always biting away at the land. If there are hard rocks they can only work very slowly, but you can see they *do* work by looking at the pebbles on the beach, and seeing how they have been worn smooth and round. If the shore is soft and sandy they will sometimes swallow big mouthfuls. Then comes another of God's workers, the wiry grass that seems to grow on the driest sand, and doesn't mind being splashed by the salt water. It creeps and creeps and forms such a network of roots and stems that it holds the sand against wind and wave. So there is always a struggle going on, and the beach is being constantly built, and washed down, and rebuilt again.

Or walk beside a brook. There you will see much the same story being acted. The stream has made its snug bed by washing away the soil, and carrying it off as mud to the river, and by the river to the sea. Yes, every raindrop that falls on

the ground helps to carry down an atom of soil. But in the rivers and sea steady building work is going on. These atoms are being used by weeds and tiniest insects as food, and these in turn are building. Have you ever been on the Downs of the South of England and the Isle of Wight? If so, you will know that all the under soil is chalk. Take a little of the white dust of this chalk and look at it under a strong magnifying glass, and you will find it is all tiny shells. These great hills are built of the shells of countless millions of tiny animals who lived and died at the bottom of the sea, each adding its tiny shell to the growing mass, till some earthquake heaved it up into the air. In the South Seas the coral insects are doing the same work, forming the beautiful coral islands.

It is, therefore, a good thing to spend part of your holidays in watching God's builders at work, making and changing our world. Try to find out what trees are doing to the land round them. See how the brook has shaped the ground, or how big stones or tree trunks have made the brook turn. Gather shells, and try to count into how many different shapes and colours their little dwellers have built the atoms they drank in from the water. Count how many wild grasses you can find, and notice where they grow. Listen to the hum and buzz of the insects, and as you listen and watch, try sometimes to realise how great and powerful, and wise beyond all thought, must be the God who has designed and created all the manifold forms of life and beauty around you. You will feel like joining in Isaac Watts' old hymn:—

I sing the almighty power of God  
That made the mountains rise;  
That spread the flowing seas abroad,  
And built the lofty skies.

I sing the wisdom that ordained  
The sun to rule the day;  
The moon shines full at His command,  
And all the stars obey.

E. D.

## MEETINGS AND GENERAL NEWS.

### THE PARIS CONGRESS.

#### RECEPTION OF AMERICAN DELEGATES IN LONDON.

A RECEPTION to the large party of American delegates who have been spending a few days in London on their way to Paris was given by Sir Edwin and Lady Durning-Lawrence at Essex Hall, on the afternoon of Monday, July 14, when there was a large attendance of English and American guests.

The same evening Mr. Ronald P. Jones, as President of the Laymen's Club, gave a dinner to the American visitors at the Royal Automobile Club, Pall Mall. There were about 280 guests, and the large

banqueting hall, beautifully decorated with roses, presented a brilliant and animated appearance. After dinner the toasts of the King and the President of the United States were duly honoured. Mr. Jones then proposed the health of the American visitors. In doing so he said he had pleasure in welcoming them to the largest club in the world. In a brief reference to the approaching celebration of the Hundred Years' Peace between England and America which was loudly applauded, he said that the present gathering might be regarded as a preliminary rehearsal of its festivities; but the guests were specially welcome because they were co-religionists with the members of the Laymen's Club. Their sentiment for American Unitarians he described as romantic envy touched with awe. In the course of a brief reply, the Rev. S. A. Eliot, of Boston, said the boast of the Free Churches represented there that evening was not in numbers but in the quality of manhood and womanhood, the sort of personality that grows up in the atmosphere of free religion. The same principles and hopes and ideas united the American with the free religionists of Europe. They were optimists who believed in the ineradicable good of human nature, and in spite of all failure still dared to believe that this is a good world and underneath are the everlasting arms. The best things in the world to them were still its promises. This was the spirit of the Unitarian and Universalist churches of England and America. Their castles of hope were shining all the time along new horizons; their trust was not something to keep but something to communicate.

Dr. Shutter, who responded for the Universalist Churches, emphasised the fact that the occasion was one which rose far above denominational differences into the unity of the truth. All denominations existed, not for themselves, but for their relation to the Kingdom of God and for the service they could render to that kingdom.

The toast "Success to the Paris Congress" was proposed by Principal Carpenter. He referred to the glow of thankfulness with which English Unitarians recalled the names of Channing, Emerson, and Theodore Parker. All the thought of the time was making for that freedom and truth which it was the object of the Congress to promote. There was never a time so fertile in the promise of union in morals and faith. He concluded with a tribute to the work of Dr. Wendte, his resourcefulness as secretary, and the enormous toil and responsibility which these Congresses involved for him. Dr. Wendte replied in a short speech in which he described the small beginnings and rapid growth of the movement. Every Congress had had its special note, largely due to the nationality of the hosts, and there was every reason to suppose that the meeting at Paris would in no way fall short of its predecessors in interest and distinction.

Dr. Eliot submitted the toast of the Chairman, which was received with great enthusiasm, and the guests afterwards



reassembled in friendly groups for conversation on the terrace.

#### REPORT OF THE SECRETARY.

THE Report of the International Council was presented by the General Secretary, the Rev. C. W. Wendte, D.D., at the opening meeting of the Congress in Paris this week. After a few prefatory remarks, it deals with the work accomplished since the meeting in Berlin in 1910, and the growth of the Liberal movement in the following terms:—

During the three years which have elapsed since the imposing and ever-memorable session of our association in Berlin, the International Committee has rendered good service by publishing to the religious world in all countries the proceedings and papers of that remarkable gathering of free and scholarly minds. Of the German report in two compendious volumes two or three editions were printed. An English version also was widely circulated. More recently two volumes of selected papers have appeared in French. Besides these official publications many of the addresses made at the Congress were printed separately or appeared in various languages in reviews and newspapers, while the printed comments and references to which they have led are numbered by the thousand, and disclose how wide-reaching and deep has been the impression of the Berlin meetings, especially in Germany.

The General Secretary has conducted a large correspondence extending to all parts of the world. This interchange of thoughts has revealed the widespread interest taken in the aims and work of our International Congress, and what fresh inspiration and strength it has imparted to the Liberal churches and Liberal elements in all Churches, as well as to lonely and struggling souls in every quarter of the globe who labour and suffer for "pure religion united with perfect liberty."

In the spring of 1911 the General Secretary visited Europe and the nearer Orient. During the year that followed he journeyed through England, France, Germany, Switzerland, Hungary, Italy, Egypt, Palestine, Syria, and Turkey, seeking everywhere to acquaint himself with the religious conditions of those countries, to come in personal contact with their Liberal leaders and progressive religious movements, and to call to their attention the ideals and activities of our International Congress. As one result of this missionary journey a number of new adherents have been brought into the Congress whom we are glad to greet here to-day. The Secretary also attended the unveiling in Vienne, France, of the commemorative monument to the early martyr for free religious thought and a free science, Michael Servetus, and brought it the homage of our International Association. In London, Berlin, Goslar, and Berne he attended gatherings of Liberal Christians and received a cordial welcome.

In three visits to Paris he was privileged to meet the local French Committee who had in charge the organisation of the present Paris meetings, and to aid them in the preparation of its programme and in securing speakers and delegates from foreign lands

The general impression gained by these extended journeys was one of great encouragement both for our Congress and the larger cause of religious freedom and progress which it is intended to advance. In nearly every country visited were found the reassuring evidences that the long reign of superstition, dogmatism, intolerance, and priestcraft is drawing to an end, that enlightenment, culture, humanitarianism, and the ideals of civil and religious liberty are steadily gaining ground and sooner or later will triumph over all that opposes them.

Notably is this the case in that country which the present writer, though immediately descended from German and French ancestors, is proud to call his birthplace, the United States of America. The fear is sometimes expressed in European circles that Roman Catholicism, by virtue of its superior organisation and the large immigration of Roman Catholic races into the New World, is destined to overthrow and supplant the free religious and secular institutions of the American Republic. But this apprehension is groundless. Of the one hundred millions of people in the United States, not over twelve millions, or one-eighth, as is shown by the national census of 1910, are of Roman Catholic faith. True, many of the latter are crowded into a few States of the American Union, and are especially numerous in great cities like New York, St. Louis, Baltimore, and Boston. This gives them a preponderance of power in these localities. But in the greater part of the United States the Church of Rome is in a hopeless minority, and in intelligence, wealth, and influence ranks far below the Protestant world. True, again, the immigration from Europe is at present predominantly Catholic in faith, but not all these immigrants are permanently retained by that Church. Roman Catholic authorities admit that they have lost over twenty millions of their adherents, either to Protestantism or to indifference. Meantime the conversion of Protestants to Catholicism is insignificant. The principles of popular education, universal suffrage, free speech, and civil and religious liberty, embodied in the political and social institutions of America and pervading the whole of its national life, profoundly influence the immigrant from other lands, and sooner or later foster in him, and even more in his children, the spirit of intellectual and religious independence.

The Protestant churches of the United States are becoming conscious of the folly and weakness of their innumerable divisions, and are rapidly uniting to defend their faith and freedom. All over the land great secret societies, counting already millions of members, are being organised for the express purpose of combating the evil spirit of Clericalism, wherever or however exhibited.

Finally, a church which depends on foreign immigration for its growth leans on a broken reed. Various causes, racial, economic, or political, may intervene to reduce the extent or entirely alter the character of such an influx of foreigners. In New York, for instance, the former Irish Catholic majority is now outweighed in influence, if not outnumbered, by the

800,000 Jews who have become residents of that city. If the restrictive legislation now before the United States Congress is adopted, as seems not unlikely, it will lead to a diminution of one-third of the immigration from Roman Catholic countries. It has often happened, too, of late, that, in a single year, from industrial and economic causes, quite as many foreigners returned from America to their own countries as entered the United States from abroad.

Hence we may rest assured that whatever disturbing influence the Roman Catholic hierarchy may be able to exert in America, it will never rise into supreme power in church or state, or seriously affect the free political and religious ideals of the American people.

For the rest, the principle of progress is being recognised in American religious life as never before. In all the churches orthodox dogmas are giving way to more rational and spiritual interpretations of belief and duty. Religious sympathy and goodwill between all the sects and schools of opinion are ever increasing. The Federation of the Churches of Christ in America now includes thirty different denominations, and twenty millions of adherents. At a recent congress of the National Federation of Religious Liberals, an association which is the offspring on American soil of this International Congress, fourteen different denominations were officially and unofficially represented, and meetings were held in Unitarian, Universalist, Baptist, Presbyterian, and Jewish temples of worship.

In Canada the union of Protestant bodies is still more advanced and general. The New World is pledged to religious liberty and progress, and no medieval creed or church, however powerful or audacious, can ever succeed in hindering the free development or destroying the fundamental principles of the young republics of both North and South America.

Perhaps no country has derived such immediate benefit from this Congress as Germany. Our last session, in Berlin, three years ago, not only marked the high-water line of our international liberal movement, but affected to an extraordinary degree the religious and ecclesiastical life of the German people. Never before had it been realised how widespread were the principles of free Christianity in the Fatherland, and how ready the liberal elements were for organisation and leadership. Their orthodox opponents also were spurred by it into new activity to overcome and prevent the growth of progressive ideas in the German National Churches. The result was a series of heresy trials and other persecutions, in which the name and ecclesiastical fortunes of our honoured co-workers, Pastors Jatho, Traub, and others, were involved.

But these have only solidified and made more effective the testimony and service of our German liberal friends in the cause of religious freedom and progress. A network of liberal associations now covers all Germany, which centre in the recently created national federation of Liberal religious thinkers and workers, the Alliance of German Protestants, of which our friend and fellow-worker, the Rev. Gottfried Traub of Dortmund, whom we warmly welcome at our Congress to-day, is



the able and devoted leader. Henceforth we may expect still more effective work for our common ideals from our liberal friends in Germany.

In Great Britain and its colonies throughout the world, the growth of religious freedom, the progress of ideas, and the enlargement of religious sympathies are most encouraging. The recent action of her great universities in admitting dissenters to college honours, and the impending abolition of credal tests in the educational life of England, as well as the disestablishment of the Church in Wales, are very significant of religious progress in that country. Our British Unitarian allies have recently celebrated with enthusiasm the one hundredth anniversary of their attainment to equal denominational rights before the law. The Reformed Jewish Synagogue, recently established by Mr. Claude Montefiore and others of his co-religionists in London, is prosperous in both a spiritual and material sense. The assumption by the Rev. Walter Walsh of the pulpit of the Theistic Church in London, recently left vacant by the death of the lamented Dr. Charles A. Voysey, has added a new spiritual force to the cause of religious freedom in the great metropolis of the English-speaking world. The new Theology movement, if less conspicuously before the religious public than formerly, is quietly conserving its strength and increasing its influence.

Our cause receives no abler, more effective furtherance than through the weekly journals and monthly reviews that are devoted to its advocacy. *THE INQUIRER* and *Christian Life* in England, the *Christian Register*, *Unity*, *Universalist Leader*, *Friends' Intelligencer*, and various Reform Jewish journals in America; the *Protestantenblatt*, *Christliche Welt*, *Christliche Freiheit*, and other journals in Germany; *Évangile et Liberté*, *Les Droits de l'Homme*, and *Revue Chrétienne*, in France; *La Riforma Italiana*, the *Coenobium*, and *La Riforma Laica*, in Italy; the *Hervorning*, of Holland; the *Reform Blaetter*, and other journals in Switzerland; the *Protestant Tidings*, of Denmark; *Commonweal*, of Australia; *Rikugo Jasshi*, of Japan; *Indian Messenger*, *Unity*, and *Subhoda Patrika*, in India. These are among the printed heralds of the Liberal faith whose "sweetness and light" illumine the nations, and whose generous support should be for us a missionary duty of the first importance.

This leads us to call attention to the creation of new interest among Liberal Christians in the cause of foreign missions. Hitherto the free religious believer has been unable to indorse or participate in the missionary movements and methods of the Christian Churches because of the narrowness of their doctrinal teachings, their ignorance of the non-Christian religions they sought to refute, and the spiritual arrogance and fanaticism to which this too often led. But a new spirit of appreciation and brotherhood to-day animates the great missionary endeavours of Christendom. A better acquaintance with the nature and history of the other great religions of the world, a greater respect for racial characteristics and national rights, the dawning consciousness of the universality and divineness of the

religious sentiment in all its historic manifestations, have modified the dogmas, enlarged the sympathies, and altered the methods of foreign missionary work. Liberal Christian bodies in the United States, Great Britain, Germany, and Switzerland, possessed by this new spirit in missions, have found it possible to establish centres of Christian faith and civilisation in Oriental and other foreign countries, and to conduct them in a large, appreciative, and fraternal manner. This new movement in liberal circles cannot fail to exercise a beneficial influence upon them, both at home and abroad.

The most recent development of the missionary spirit among religious Liberals is the project, now assuming form, to organise a pilgrim world-congress of Theists, to consist of the representatives of religious bodies the world over whose central principle is the Unity and Fatherhood of God, and its correlative the universal brotherhood of man. The Unitarians and Universalists, progressive Friends, and other Christian bodies, Jewish congregations, Liberal Musselmans and Buddhists, Brahmos, Sikhs, Parsees, Theosophists, Behaists, and independent monotheistic believers, will delegate certain of their best scholars to represent their principles and sympathetically interchange ideas and compare opinions on the great topics of faith and life involved in the Theistic doctrine. Beginning, in the fall of 1914 or 1915, their pilgrimage, with an initial meeting or series of meetings in London, they will proceed to Budapest, Constantinople, Jerusalem, Cairo, Bombay, Amritsur, Delhi, Calcutta, Colombo, Shanghai, Tokio, Honolulu, San Francisco, and Boston. They will endeavour to hold conferences in all these centres of religious life with the local upholders of the Theistic principle and a Theocentric universe, thus girdling the earth with testimony for this lofty faith and promoting the spirit of religious sympathy, universal brotherhood, and international peace and goodwill. We are glad to state that the Rev. Dr. J. T. Sunderland, well known in India as well as in America and Great Britain as an apostle of the new missionary spirit, will begin this summer a preliminary journey around the world in behalf of this proposed spiritual pilgrimage, which we commend to the friendly interest of our Paris Congress members.

It would be an agreeable duty, if time permitted, to chronicle in some detail the increase of liberal religious sentiments in all the countries of the world—in Holland, ever the refuge of religious freedom and home of international peace and fraternity; Belgium, whose heroic struggle for civil and religious freedom deserves our profound sympathy; Switzerland, the bulwark of human rights and social justice; Hungary, boasting a thousand years of national existence, but never so strong and hopeful as now; Scandinavia, where the icy dogmas of orthodox Protestantism are melting under the genial sun of modern culture and science; Italy, engaged in a mighty struggle with the renaissance of the Papal power; the Balkan nationalities, whose sudden rise into power and prestige is the marvel of modern Europe; India, where our co-workers of the Brahmo and Arya Samaj, represented here by one of

their most distinguished thinkers and poets, nobly uphold the ancient traditions of their nation and the ideals of religious progress; Palestine, cradle of three great world-religions, and still operative among the world's spiritual forces; Australia and the isles of the Pacific, the predestined home of millions of free and happy people; and finally France, whose theologians, scholars, and free believers welcome us to their gracious hospitality to-day.

Everywhere there is intellectual restlessness and search for truth, an awakened conscience, a surrender or modification of outworn dogmas, a new assertion of spiritual principles and beliefs, an increased consciousness of the universality and immanence of religious inspiration.

No one who takes a wide survey of the religious world to-day, or who is privileged to come into relations with the ethical and spiritual life of the other great peoples and religions of the earth, can be other than encouraged and inspired by the signs of religious progress which he encounters everywhere. Grateful that we have been permitted to behold this daybreak of truth and freedom, we yet mourn for the true, devoted comrades and fellow-workers whom we have lost since last this Congress assembled, and who may no longer share the privilege and the joy of our struggle for religious enlightenment and advance. We can only refer to them by name in this report, without attempting to pay them the tribute their character and services deserve:—The Rev. Philip N. Hugenholz, for so many years the honoured teacher in Amsterdam of what was perhaps the largest Free Religious congregation in the world, a brave, gifted, genial spirit, esteemed and beloved by us all; Honourable Karl Schrader, the great-souled, generous leader of Free Protestantism in Germany, who presided so ably over our last Congress in Berlin; Pastor Jatho, the eloquent voice of German religious liberalism, who was to have preached the German sermon at this Congress, ardently loved and profoundly mourned; Hyacinthe Loyson, the inspired apostle of modern principles in the Christian world, a rarely gifted orator, an imposing personality, a truly Catholic soul, embracing all mankind in its beneficent thought and endeavour—these are among the losses our International Congress has sustained since last we met together. May their gracious memory and lofty spirit attend us during these sessions in Paris as an encouragement and a benediction!

But there is one memory, which, for those of us who thirteen years ago in the city of Boston founded this Congress, is brought irresistibly to mind as we assemble in this fair capital of France. It is that of Professor Jean Reville, formerly of the Collège de France, the scholar, the thinker, the good comrade and friend; a gentle, brave, consecrated soul, beloved by all who were privileged to know him. A valued member of our Committee from the first, it was his earnest desire that our Congress should hold at an early day a session in Paris. That we are assembled here to-day is chiefly due to his mediation. He is no longer here to greet and confer with us, but we remember him with gratitude and affection. We feel that this Paris Congress marks the fulfilment of one



of his dearest hopes. May it also in its spirit, scope, and results be worthy of his prophecies and expectations.

#### RECEPTION BY THE LIBERAL CHRISTIAN LEAGUE.

A LARGE and animated gathering assembled at University Hall, Gordon-square, last Monday afternoon, to greet the American delegates *en route* to the Paris Congress of Religious Liberals. The Hall had been tastefully decorated under the superintendence of the hon. secretary, Miss A. H. Alleyne and a committee of ladies.

The president, Dr. J. Drummond, was in attendance for the first time since his appointment, and after being introduced to the guests and many of the members, made a short speech from the chair, emphasising the religious purpose of the League, and extending a cordial welcome to the American delegates. Brief speeches were made in response by Dr. Eliot and Dr. Wendte, who both recognised that the League stood for the movement of the future, and Mr. Forbes, of Massachusetts, and Mr. Simon, of California, who dwelt upon the social work of the movement. Miss Alleyne read many messages of greeting from members unable to be present, including the Bishop of Hereford and Dr. Cheyne. After an interval for tea further speeches were delivered, and everyone felt they had been present at a most enjoyable and interesting gathering. Three delegates from the League are attending the Conference at Paris.

#### THE WORLD'S SUNDAY SCHOOL CONVENTION.

ZÜRICH, JULY 7-15.

THE registered members coming from seventy-four countries numbered two thousand four hundred, each one distinguished by a coloured ribbon bearing the name, not of his country, but of his continent. The representatives of the Sunday-school Association were marked as delegates of Europe; others represented North and South America, Asia, Africa, and Australasia. Mainly, it was an English-speaking community. The following report is from the *Neue Züricher Zeitung*.

The conduct of the Congress bore witness to careful organisation and arrangement. There were in the large hall inquiry offices for each nation, postal arrangements, and a specially appointed secretary. And although at times the officials were not quite equal to meeting the storm of inquiries made, there was no more confusion than might be expected with such an immense concourse. In the large hall, swinging from the ceiling, was a large inflated paper globe with the continents marked, and above it was suspended, brilliantly lit up, a red cross, to symbolise the work to commemorate which the people from various parts of the world had gathered. On each side of the organ at the end were fixed large pictures of Zwingli and Pestalozzi: he one standing for religious faith and the other for love and education of the children. The de-

coration round the wall was golden yellow pleated cloth, forming a background for little shields and banners inscribed with the names of the various countries represented. These, too, were represented by the babel of languages all around, reminding the Zürich citizen of the wonderful world-wide gathering of which his city was for the time the centre.

On the ground floor an exhibition of literature and pictures, practically Anglo-American, had been arranged. Even the German exhibits showed an English origin. The whole display indicated not only the means and illustrations for teaching religious belief, but also the practical and well-considered methods adopted for the education of the young. It would seem that the purpose of a picture was first to concentrate the attention of the child away from its surroundings, and then to illustrate the thought and lesson behind it. Many pictures of saints and leaders were shown, and amongst these Zwingli and Pestalozzi have a place.

The Sunday-school organisation has, of course, to adapt itself to the various manners and customs prevailing in a land. In Italy, for example, its main effort is directed towards making the Bible read and known, and many adults become members of the Sunday-schools, and here they come into conflict with the Catholic Church. It was stated that in France, the "oldest daughter of the Romish Church," that there were 1,200 Sunday-schools, in which 70,000 scholars were taught by 7,000 teachers. In Norway 28,000 scholars were provided with 7,000 teachers, showing that here personality would have a much greater chance of influencing the children than in France. Norwegian Sunday-schools have founded and are maintaining an orphanage in Madagascar. Sunday-schools have been introduced into Mexico, and number 460 with 22,000 scholars. In Germany religion is taught in the State day-schools, and in many instances these are connected with Sunday-schools. The position in Switzerland was to be explained at a special meeting of the Congress not yet held.

On some afternoons several conferences were held contemporaneously in various churches or halls. These were to demonstrate and explain the methods and organisation adopted in the infant, intermediate, and adult classes. In the first "eye teaching" was illustrated by a teacher giving a lesson on "Moses in the bulrushes," and drawing on the blackboard in coloured chalks a picture that would create a lasting impression on the child's mind. At this conference, as in the similar ones, the audiences became the scholars, and when questions were invited it was humorous to see an elderly man with grey hair raise his hand for permission to ask his question. It would be difficult for us (the Swiss) to enter so seriously into the spirit of these illustrations, but there is no question that the demonstrations exercised intense attraction on all the listeners. The weather until now has been very bad for outdoor excursions, but this has probably had some effect on the meeting attendances, which have been crowded morning, afternoon, and evening.

I. P.

#### NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Banbury.**—The Sunday-school anniversary services were held on Sunday, July 13. At the children's flower service in the afternoon an address was given by the Rev. G. S. Woods. The evening service was conducted by Dr. G. F. Beckh, of Clifton.

**Coseley.**—The 114th anniversary of the Old Meeting Sunday school was held on Sunday, the 6th inst., when sermons were preached by the minister, the Rev W. G. Topping, at the morning and evening services. In the afternoon, Mr. T. Oliver Lee, of Birmingham, President of the Midland Sunday School Association, gave an appropriate address. In spite of the recent strike in the district the collections were larger than last year.

**Croydon.**—A successful garden fête, in aid of the Church funds, was held on Saturday, July 12, at the residence of the church treasurer, Mr. E. J. Moore. Lady Durning-Lawrence was prevented from being present to open the fête, and in her absence Miss Minnie Taylor performed the ceremony. Mr. H. G. Chancellor, M.P., was also unable to be present. The effort resulted in £70 being added to the church funds. The movement in connection with the Free Christian Church has progressed very favourably within the last few months, over 70 new members having joined recently.

**Ilford.**—A course of special services, extending over twelve Sundays, has just been concluded at the Unitarian Christian Church. Eight of these were conducted by the minister, the Rev. A. H. Biggs, M.A.; the others by the Revs. Dr. James Drummond, Dr. W. Tudor Jones, Alex. Farquharson, and J. Morgan Whiteman. Good congregations assembled, and the discourses awakened deep interest, lengthy notices of several of the sermons appearing in the local press.

**Knutsford.**—An interesting event took place on Sunday last, July 13, at Brook-street Chapel, when 13 young people were confirmed and formally received into fellowship by the Rev. S. H. Mellone, M.A., D.Sc., Principal of the Unitarian Home Missionary College, Manchester. During the last seven weeks the minister (the Rev. G. A. Payne) had met the young people in classes, and had instructed them in religious truths, and in the principles for which their own branch of the Christian Church stood. The service, which was well attended, was quite simple. At the close of his address, Dr. Mellone descended from the pulpit, and, after addressing a few words to the candidates, shook hands with each in turn. A communion service followed in which members of the congregation joined. This is the first time in the history of the Knutsford Chapel that such a service has taken place (though Matthew Henry himself took part in ordinations for the ministry as long ago as 1690); but the success attending his efforts, and the interest taken by the young people themselves, encourages the minister to resolve to hold services of a like nature from time to time, so that the scholars as they pass out of the Sunday school may attach themselves to the chapel.

**Leeds (Hunslet): Resignation.**—The Rev. H. R. Tavener, minister of the Hunslet Chapel, is resigning the pulpit at the end of August, having accepted an invitation to Willert-street Domestic Mission, Manchester.

**Stepney.**—Mr. W. R. Marshall, superintendent of the College Chapel Sunday school,



writes from 31, Birkhall-road, Catford, as follows:—"May I crave the use of your columns for an appeal on behalf of our funds so sadly depleted by the loss of the late Mr. Nettlefold and Mr. Lister. The immediate object in view is the annual excursion, and anyone with slight acquaintance with East London life will know all that connotes to a child. The officers are extremely frugal in the management of money, and, thanks to extreme care, this is the first appeal made to the Unitarian public for seven years. Donations may be sent to Miss Read, 625, Forest-road, Walthamstow, or to me."

## NOTES AND JOTTINGS.

### THE PRESERVATION OF BOX HILL.

A gentleman whose name is not known at present has offered to provide the money for the purchase of Box Hill for the nation. Sir Robert Hunter, who made the announcement at the annual meeting of the National Trust which has just been held, said that the Trust had been trying for some time to secure the Hill for the public. He added that the National Trust had collected altogether from the public since its foundation nearly £50,000, and with that money they had acquired 59 properties with an area of nearly 6,000 acres. The most important undertaking they had in hand in the Lake District at present was the acquisition of Queen Adelaide's Hill, one of the most eligible spots on the whole of Lake Windermere, with a view of all the mountains of the district.

### INDIAN IDEALS.

In the course of a very important and statesmanlike speech delivered by the Aga Khan, the political leader of the Indian Moslems, at the annual meeting of the All-India Moslem League last Monday, His Highness reminded his hearers that religion must be the motive force in the development of Indian ideals. In saying this he touched on one of those great truths which are too often lost sight of by administrators and politicians. "Given personal and national self-sacrifice for generations to come," he said, "some form of self-government worthy of the British Empire and worthy of the people of India will be evolved, and Indians will have won a proud place for their nation in the world under the British Throne. . . . Such development, I need hardly say, must be social, material, and moral as well as political if a goal worthy of the self-sacrifice involved and of India's place in the Empire is to be reached. . . . And the motive force must be religious, because for nothing else will vast masses of the East toil on for generations along the path of self-denial."

\* \* \*

REFERRING to the increasing stream of young Moslems who come to this country from India, the speaker said: "It may be asked what are 300 or 400 young Moslems in comparison with 70,000,000 of Indian Mussulmans, or 1,600 or 1,700 Indians of various communities in comparison with the 315,000,000 of Hindustan. The answer is that they are like so many stones thrown into the middle of the placid pool or river, each making concentric

rings until the brink on either side is reached. . . . The young men sojourning here are the leaders and fathers of the future; though they are to be numbered only by hundreds they represent the hundreds of thousands of men of varying degrees of English education in India seeking to come more and more into touch with European thought and ideals, and, beyond these hundreds of thousands, the millions who are learning to read newspapers and to interest themselves in the world outside their villages. The ideas and messages our youths take back with them from Europe are eagerly listened to, and it is of the greatest importance to India and the Empire that they should here imbibe right ideas and learn the right way of interpreting them."

### THE LATE MR. NAGENDRANATH CHATTERJI.

Nagendranath Chatterji, one of the most zealous workers of the Sadharan Brahmo Samaj, whose death took place on June 14, was the author of a well-known *Life of Rammohun Roy*. A man of fearless independence of thought, he was alienated at an early age from the Brahmin family of high repute to which he belonged by reason of his sympathy with Brahmoism, and suffered all the privations and indignities which members of the orthodox faith must be prepared for in India if they adopt heretical religious ideas. But the love which his uncle, who had intended to make the fatherless boy his heir, felt for the "outcaste" led him to bestow a house and some land upon him ultimately, although the ancestral estates did not pass to him. As a missionary of the new Samaj, Nagendranath Chatterji went about preaching Brahmoism with great energy and enthusiasm. He also published a number of theological books, in addition to the one we have mentioned, including "Dharmajijnasa," an exposition of the principles of universal religion.

### THE REAL SEMIRAMIS.

Professor C. F. Lehmann-Haupt, who read a paper on "Semiramis in History and Legend" at a meeting of the Society of Biblical Archaeology recently, pointed out that Semiramis had generally been regarded as a mythical personage, although so long ago as 1852 Sir Henry Layard found in the ruins of Calah an inscription showing that a Royal lady named Sammuramat had played an important part during the reign of the Assyrian King Adad-nirari, B.C. 811-783. The position of this lady in the Assyrian succession and in the Royal household had recently been made clear by an inscription found during the German excavations at Ashur, from which it appeared that she was a Babylonian Princess, who married the son of Shalmaneser II. The mythical Semiramis, in addition to features which really belong to Ishtar, the Assyrian Goddess of War and Love, was credited with having founded Nineveh and the Assyrian Empire; but all the traditions, from those of Persian and Median origin preserved by Ktesias down to the story of Ninus on a later papyrus, could be traced without difficulty to a historical source in the early part of the eighth century.

### ARE KINEMATOGRAPH SHOWS DEMORALISING?

The fact that an organisation under the title of the British Board of Censorship for Kinematograph films has come into being will re-assure many people who have reason to fear the demoralising influence of many of the "moving pictures" exhibited at the present time, particularly those which familiarise the spectator with scenes of bloodshed and the methods of hunting or capturing animals. "Scenes of unnecessary cruelty," for which the Censor has already expressed his aversion, should certainly be strictly tabooed, for they can have nothing but evil results. A pamphlet published by the Humanitarian League gives some examples of these, and prints the recent letter of a correspondent in the *Liverpool Daily Post*, describing a badger hunt which was realistically portrayed in one of the foremost places of amusement in Liverpool. The poor beast, when it had been got out of its hole, was nearly torn to pieces by the dogs, "and then they were called off that the sport might be prolonged, the badger being held down with a forked stick." The writer and his friend left the hall hot with indignation, and the question is naturally asked, how we can expect our children to become manly men and sympathetic women if they are brought up on this kind of diet as part of their amusement.

### NATIONAL LIBRARY FOR THE BLIND.

A committee, consisting of the Vice-Chancellor of Oxford University (the Principal of Brasenose), the Bodley's Librarian (Mr. Falconer Madan), the Mayor of Oxford, and the Oxford City Librarian (Mr. J. L. Dougan), has been formed to forward the movement for the establishment of a Central National Library for the Blind financed from public funds. The idea originated with Mr. Dougan, who has taken a great deal of interest in the provision of literature for the blind. He brought the matter to the notice of Miss Austin, librarian of the National Lending Library for the Blind in London, and Mr. H. J. Wilson, secretary of the Gardner's Trust for the Blind, both of whom received it with enthusiasm. It is proposed to make the National Lending Library at Bayswater the nucleus of a much larger institution. Steps would also be taken to secure the co-operation of other libraries throughout the country by means of a system of federation. It is proposed to hold a public meeting at Oxford next term, and afterwards an effort will be made to arrange a Mansion House meeting. In connection with the subject of the blind an interesting paper was read at the recent annual meeting of the Museums Association by Mr. J. A. Charlton Deas, director of the Sunderland Museum and Art Galleries, entitled "How we may show our museums and art galleries to the blind." He described some experiments at the Sunderland Museum by which a number of blind persons were instructed verbally as they simultaneously touched specially selected exhibits. The hope was expressed by those who joined in the discussion afterwards that the example of Sunderland would be followed at other museums.



## OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

JULY 19, 1913.

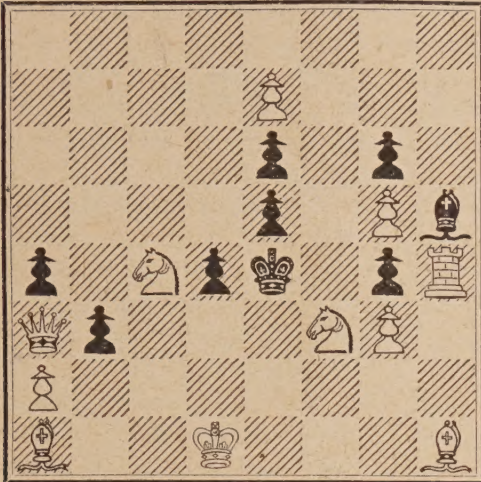
All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

## PROBLEM No. 15.

By A. J. HAMBLIN.

(Specially contributed.)

BLACK. (9 men.)



WHITE. (11 men.)

White to play and mate in two moves.

## SOLUTION OF No. 13.

1. Kt. Q5 (key-move).

Correctly solved by T. Creed (also No. 12), the Rev. Geo. Pegler, E. C., G. Hare-Patterson. W. E. Arkell, Geo. Ingledew, F. S. M. (also No. 12), E. Wright, B. V. (also No. 12), E. Gillson, R. E. Shawcross, Arthur Perry, L. Holland, Geo. B. Stallworthy, the Rev. I. Wrigley, P. Grimshaw, the Rev. B. C. Constable, W. T. M., W. Coventry, Edward Hammond.

## TO CORRESPONDENTS.

TO SUNDRY.—I should be obliged if all will try and send solutions early in each week, to facilitate holiday posts.

TWO SOLVERS.—I. R x P (KB4) does not solve No. 13.

T. CREED.—The moves of Black are preceded by dots to distinguish from those of White.

"I" (Winthrop, Mass.).—It was an error. 1. R. KB7 gives a stalemate. I corrected this in the issue of July 5.

The Rev. H. S. SOLLY.—The key is 1. B. Kt6, and if Black plays 1... P. K5, White mates by 2. Kt. R5. Before the key is made, however, it appears that 1... P. K5 is answered by 2. B. Q6: that is the deception.

A. J. HAMBLIN.—Thanks for your problems. The point in No. 13 is that it appears that a waiting move will suffice. Yet analysis shows that no such move is possible. The key is a threat after all: hence the deception.

## BLINDFOLD CHESS.

What must be a record feat of blindfold play was achieved by two German masters. They played 30 games simultaneously, without consultation, making the moves alternately. Of course, they had a sight of all the boards, but, in addition, they carried on at the same time an entirely independent game between themselves, both blindfold. This game, I understand, was a masterpiece; so that not only did they have to grasp each other's tactics in the thirty games, but they also had to visualise their blindfold game. Nor did either player confuse the issue; they won a very large majority.

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	10	Aug. 16, LUGANO ...	£9 9 0
		Hon. Conductor: Mr. WM. CARTER.	
	10a	Aug. 22, MONTREUX and ZERMATT, one week at each	£10 0 0
		MONTREUX only, 14 days ...	£8 0 0
		Hon. Conductor: Councillor W. J. ROYSTON.	
	11	Aug. 29, INTERLAKEN ...	£8 12 6
		Hon. Conductor: Rev. T. P. SPEDDING.	

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## The Inquirer.

Among recent Articles are the following:—

"The Liberal Movement in the Reformed Churches of France." By Rev. A. E. O'CONNOR.

"Charles Wagner and his Church." By Rev. A. HURN.

"The Oratoire." By Rev. A. HURN.

"The Search for God." Lectures by Mr. RABINDRANATH TAGORE.

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